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For the information of all we will keep the following Directory standing awhile.

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#### COMMUNICATIONS.

##### EXPLANATION.

Bro. Gambrell.—At the district meeting of the Aberdeen Association held at Pentecost, including the fifth Lord's day in February last, Bro. Sproule not being present, his essay on the Resurrection was sent and read for the consideration of the meeting. Your writer differed with Bro. S., advocating that the resurrection of the righteous and the wicked was not simultaneous. The meeting postponed the further examination of the essay, until the meeting of the district in August next, requesting your writer to prepare an essay setting forth his views. Since then Bro. S. has removed to Jackson. Your writer sees the essay of Bro. S. in the Record, and thinks it appropriate to publish the following letters on the subject, not with a view to get up a discussion, but to elicit the correct teaching, as far as they can, on this vital doctrine.

Yours,  
W. L. S.

##### The Resurrection and its Attendant Circumstances.

##### LETTER I.

"How are the dead raised up? and with what body do they come?"—1 Cor., 15:35.

The doctrine of the resurrection is one of the deepest and noblest of truths. It has excited intense interest in the hearts of patriarchs, prophets, wise men, apostles and all believers in Jesus. The religion of the Bible cannot exist without the certainty of the resurrection. The two questions above are of wonderful importance to the world, and I propose to present this subject, in a few letters, to the readers of the Record. The first question speaks of the possibility of the resurrection.

The apostle gives us several most appropriate illustrations, showing its possibility. First, "That which thou sowest, thou sowest not that which shall be, but bare grain, it may change of wheat." (1 Cor., 15:36.) The main idea is, if God is able to multiply wheat, oats, corn or other grain, many-fold, by the death and sowing of the seed, and to give to each "a body as it hath pleased him," and to every seed his own body," is it not possible for God to bring man up out of the grave, and give him a body according to his pleasure?

Second, 1 Cor., 15:39, "All flesh is not the same flesh; but there is one kind of flesh of men, another of beasts, another of fishes, and another of birds." If the Savior can create and preserve in existence the different kinds of flesh; of men, of beasts, of fishes and of birds, of the great variety in each class, of color, form, appearance, size, flavor, disposition and mode of life, cannot

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he bring man up from the tomb, and establish him in a nearer and higher existence? Cannot he open the invisible world, and bring man's spirit out that it may occupy that new and spiritual body? With God all things are possible.

Third, 1 Cor., 15:40, "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one (kind) and the glory of the terrestrial is another." Here the apostle speaks of the beauty and glory of the heavens, as compared with that of the earth. If Jesus is able to adorn the heavens with its brilliant array of glittering suns, with its transparent atmosphere, and cooling zephyrs, has he not the power to raise the dead? If he has been able to spread out the earth with its teeming millions of men, of beasts, of fishes, of fowl and of insects, with continents, oceans, islands, forests, and variegated landscape, with abundant food and home adapted to all, and all adapted to the earth, can he not bring man up out of the dust, and clothe him in the habiliments of glory?

Lastly, 1 Cor., 15:41, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." Here the apostle speaks of the grand illuminating power of the lights of heaven. The sun with its sublime grandeur, of glory, sending forth millions of lines of light, millions of miles, with energy and power and electric swiftness, to unfold the beauties of earth, atmosphere and ocean, and gladden the hearts of men; bringing men from the darkness of night to beautiful day, wherein they are invited to labor, to fulfill the beneficent designs of their Creator—the moon, with its mild and love-inspiring power, sheds forth its silver beams to lull to repose, or to invite to sweet and useful melody; the resplendent stars, differing in glorious light, shining now with piercing brightness, then with twinkling, noddling beauty.—All these proclaim the power and omnipotence of Jesus, and speak in loud voices that he who has created the effulgent, grand and sublime lights of the heavens can send to man, long since gone to dust, "Arise—arise to life again and live forever."

The second question which has filled the soul of man with deep and earnest thought is,

"WITH WHAT BODY DO THEY COME?"

"So also is the resurrection of the dead" (possible). 1 Cor., 15:42-44.

"It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body."

(It the body is sown (buried) in corruption. All things earthly are corrupt, subject to decay. The constant changes by which we are surrounded; youth, manhood, old age, the varying seasons, the roll of day and night; the ever-shifting scenes of life; disease, pestilence, death, all remind us that we are fast passing from time to eternity, for dust we are and unto dust we shall return.

It is sown in dishonor. Oh! what has sin done? Who can tell the mournful tale? The earth was cursed for man's sake. Sin brought the curse. The sea, the land, the air; all mortals and beasts felt the dishonor of sin. Death came by sin. Our bodies are buried in dishonor. We weep streams of tears from full hearts of sorrow when our loved ones and friends are laid in the grave. Our hearts are torn; they break with anguish. O sin! what hast thou done? How hast thou disgraced us? To what great depths of affliction hast thou reduced us? Buried in dishonor, what a mournful picture! How long, how long, has sin triumphed in our dishonor!

It is sown in weakness. Have you stood by the bedside of the dying man or woman? Mark the anguish—the falling strength—the feeble pulse—the labored breathing—the glassy eye. Where is that former power, that active energy, that intelligent eye? Weakness has taken possession; death has come to claim its victims. It is buried in weakness; those active limbs lie molding in the grave.

It is sown a natural body. With head, heart, hands, feet and body, with such as we wore born, and with such as we used in youth, in manhood and old age,—with such as we performed the various duties, or pursued the avocations of life, we were laid in the tomb dressed in the habiliments of burial—laid away from the eyes and walks of men. Our natural bodies are deposited in the last resting place for mortality. Is this

all? Will man thus decay and be forever forgotten? No! God has great things in store for us, who have been redeemed by the precious blood of Christ.

"With what body do they come?"

Out of the dark and silent sepulchre shall the body spring forth. It shall be raised, Jesus has promised.

"Raised in incorruption." No more decay. "This corruptible must put on incorruption." Incorrupt! How can we hope realize the fullness of the doctrine that we shall never in our resurrection be subject any more to death and disintegration; that this mortal shall put on immortality, and shall be raised in incorruption.

"Raised in glory." What does this mean? Will we have glorious bodies? Yes, like the body of the Lord Jesus. No longer dishonored by sin, but glorious through redemption, glorious through the cleansing blood of Jesus, by which our sins have all been washed away, and we are presented pure to the Father, without spot or wrinkle.

"Raised in power." Shall we be no longer weak through sin? No longer suffer from disease and death? No longer. We shall be powerful through him that loved us and gave himself for us. Our bodies will be strong, angelic, godlike; never more subject to weakness, able and willing and ready to do the will of God, never knowing more the feebleness and temptations of mortal life, its pains and sorrows and death.

"Raised a spiritual body." A body not confined, as in its mortal state, to a small spot of earth, or moving slowly and with fatigue from place to place,—but a spiritual body, one like a spirit, moving, acting, praising, ever manifesting heavenly energy, ready if need be to take an angel's place and do an angel's work. O, how great, how sublime, how glorious the change!

Sown in corruption—raised in incorruption. Sown in dishonor—raised in glory. Sown in weakness—raised in power. Sown a natural body—raised a spiritual body.

God grant that all who read this letter may attain unto the first resurrection; that they may become "priests of God and of Christ," and "reign with him a thousand years."

W. L. S.

##### The Location of a Religious Paper.

The best point in any given territory for the home of a religious newspaper is the center. But the question is, what center? The geographical center, or the commercial center? I think all will agree that the true center for such a purpose is the commercial center. The reasons are obvious and various:

1. The commercial center has better mail facilities than any other place. More mail matter is received and discharged; the additional labor necessitates the employment of more men, and this calls for more careful and systematic arrangements and work. It is not only true that there is a way from every place within the State to its commercial metropolis, but it is equally true that there is a way from the said commercial metropolis to every other place in the State. No one can fail to see that a large amount of matter passing through the mails is far more likely to reach its destination without miscarriage or delay when manipulated and sent out by the usually well regulated and efficient postal corps of the largest and most important office in the State.

2. The commercial center without doubt has better facilities for printing. The presence of several secular papers—from three to eight or ten dailies and weeklies—with none of which a religious paper would conflict or enter into harmful rivalry, would be an enormous advantage to the religious paper in more ways than any, except printers, could have any conception of. Besides, the local patronage and advertisements would go far towards paying the expenses of the paper, while the same would amount to very little at any other place.

Again, more good influences go out from a religious newspaper office than are wrapped up in the papers it issues, and especially is this true when said office is located at the commercial center. If the editor is the man he should be he will know every body and something about every thing, and will not be lacking in influence. The multitude of brethren coming on business, or passing and repassing, would find a convenient resting place at the office and an invaluable friend, adviser and helper, in the editor. These would all become ardent fellow-workers in rendering the editor and his paper popular, and in extending its circulation in every part.

3. The commercial center has also the best facilities for successfully editing a religious journal. A commercial metropolis not only imparts much of its life to its surrounding provincial towns and rural districts, but it also reflects not a little of their features; so that a shrewd editor will find in the very facts of his home and surroundings much of the material from which he can prepare a most wholesome pulchrum, and this, without much travel or correspondence, successfully cater to the taste and meet the wants of his distant readers. Thus, at the center are all kinds of men and all shades of opinion, and the editor can select his point of numbers and progress. This fact alone is an immense advantage in favor of location, for our best advocacy, of or opposition to, any cause, doctrine or practice will be called out by the prominence the thing takes in the community, and its apparent powers for evil or good.

Now, all that I have said in this and the two preceding articles leads me to suggest further, and in conclusion, that, in my opinion, if the Baptists of Louisiana and Mississippi are to continue to have one paper as the organ of the two States, this paper should be located in New Orleans as soon as it is practicable, and agreeable to all parties concerned. If, however, it should be thought best to have a separate organ for each State, then each paper, in my judgment, should come fully up to the standard marked out in these articles, and should be located at the commercial center of its own State. It might not be best for a paper representing Louisiana alone to be located in New Orleans, but in Monroe or in Shreveport. The Lord direct.

J. A. H.

##### Face to Face.

The use of Boards.—The power thereof.—What the churches say.

None are better acquainted with our church independence than the members of our State Missionary Board. These brethren are opposed to centralization—power in the hands of the few—as any Baptists.

That the Board has labored earnestly to advance the cause of Christ, there are none to question.

The best talent, the most unquestioned piety and unabating zeal has been employed in the persons of our evangelists. Brothers Warren, Friley, Harfield and others doing less labor of this kind) share the highest confidence and Christian love of all the brethren.

With this premise of facts specially understood, and admitting an expressed hope on our part, heretofore, for the ultimate success of the Board, and with the purpose to satisfy our minds with the minds of others, on some objections and complaints now growing into an open urgency, we beg leave to say:

There are questions to be answered in reference to:

The work actually done.

The special appropriation of monies raised.

The justice of the salaries paid our evangelists.

The disposition of the work to disturb the relation of pastor and church.

An apprehended tendency to "Bishopric in all Boards."

Whether the clear and independent voice of the (Baptist) churches are preserved.

Whether there is any other equally practicable mode for the work, that avoids numerous objections in the present, etc.

And we deem it not wide of the mark to say now, that these questions demand satisfactory answers, or else harmony cannot prevail. We speak cautiously, and we trust with the proper motive. Many of our lay brethren have talked with us on the subject and we have heard the deliberate expression of several of the leading ministers in this Association. Hence, we proceed to inquire of the Board:

1st. How much cash has been paid you for the work since July 1878?

2nd. Will you itemize the expenditures?

3rd. How much money has been paid ministers to preach in destitute sections?

4th. Where are those places of destitution; who preached there; and what are the visible results?

5th. How much money have you now on hand, and to what destitute places are you going to apply it?

6th. When?

7th. Is it true that our evangelists have done the major portion of their work with churches having pastors?

Do you know that the number of services held, and the places held, justify a salary of \$1200 per annum, \$100 per month?

Does the history of the revival with churches where there are no pastors continue to affirm that such was done?

Does the work incline to ineffectualness of pastors?

And is not the 10th question nearly worthy of consideration?

Can the Board a true advocate to the question as to why pastors generally do not favor a visit and meeting in the evangelist?

The Board amakes a little of the propriety and the evangelists have a subtle flavor of presiding elder.

From whence comes the derision that there are some questions which are not lawful for us to raise?

In all references to the tendency of modern evangelism, why do you omit the hardihood among the brethren say these occasional treats to pungent spices and condiments, complete taste, impair digestion and render a morbid appetite for the "High Pressure"?

Do you think that the \$200 per month paid to our beloved brethren Friley and Harfield and Warren, is a fair salary for the work they have done? Friley persuaded men by the force of the law, and Bro. Harfield preach—a rich Savior coming poor for our sakes—sermons eminent with the strong meat of the gospel, considered with all the progress that has been made during the last two years, the money you now have on hand, and the prospect for immediate missionary work (in destitute places) is the best that can be had, and that it is good to continue the *modus operandi*.

And that, therefore, he who proposes these interrogatories, is but seeking to clog the wheels.

Then candidly and face to face, we question, line by line, number by number, and prove to our satisfaction, that we are not going to side in that old omnibus, "It is the best that we can do."

But in order that we have no misunderstanding bear with us to state that the brethren of the Red River Association have paid the Board \$500 July 1878 about \$800.

And they are now seriously inquiring how this money had been applied. That it has gone through the channels of the deepest sincerity there is not a semblance of doubt, but has it gone to the destitute?

17th. Has it?

Some urge that they could have paid this money without paying an agent to ask them for it, and that with \$800, now in the hands of Bro. Fouts, Treasurer of this Association, a efficient missionary with a good salary, the \$800, could be sent even to the destitute, portions of our State.

18th. Does it look so?

Therefore to press the matter to its legitimate results.

19th. How do you answer the complaint that financial agents—strange evangelists—are but middle-men to be paid \$100 per month, for raising the money? If they can?

20th. What effect would a combined effort of our brethren, using our paper, the Messenger, as the instrument, have in fully stating the matter in these premises, and appealing to our denomination to give of their means, without paying an agent to do so?

21st. What would be the result of a earnest and persistent effort by our prayerful pastors toward raising money to be expended in missionary work?

22nd. And would it not be a happy consequence to eliminate many interested minds of the concern that the evangelist gets all and the plodding pastor gets nothing. But to the question, can pastors raise the money for missionary work?

23d. If North Louisiana has given \$3,000 in the last two years, under the press and appeal of agents, how much would she give in response to her devoted pastors?

24th. Do you claim that by the latter method the amount would fall \$2,000 short?

25th. Then is it true by the former method \$3,000 is raised; \$2,400 is paid to the agent; \$600 is left for other purposes? And by the latter method \$1,000 is raised; nothing is paid to the agent; \$1,000 is left for missionary work in destitute places? We insist, is it true, after this great falling off that the pastor method has \$400 the advantage of the evangelist method?

26th. Would not this showing by our pastors—telling the brethren

that they are paying an agent \$4 to collect, \$1 for missionary work: That \$24 out of every \$30 (eighty per cent) goes to pay the agent for asking for it.—We repeat, would not this reach the convictions and good sense of our people?

But let these questions be answered in all kindness before we ask more.

Very Fraternally,  
D. F. HEAD,  
In Baptist Messenger.

BRO. HEAD'S QUESTIONS—THE EXECUTIVE BOARD ON THE WITNESS STAND.

BRO. D. F. HEAD, upon behalf of the

THE BAPTIST STATE CONVENTION.

The Executive Board of the State Convention is summoned to the witness stand to answer twenty-six interrogatories which he requires answered "face to face" "line by line" and number to number," in reference to the work of the Convention as carried out by the Board.

These questions we will now answer, notwithstanding we question our obligation to answer officially, all cavils that may come to our knowledge, yet in the interest of denominational unity, we wear the risk of establishing a dangerous precedent, promising that it is easier to ask questions than to answer them satisfactorily to all persons.

Interrogatories 1 and 2. We respectfully refer to the minutes of the Convention of 1879 for an itemized account of our work from August 1878 to July 1879, and will present an itemized account of this year's work to the Convention in Keachi, which we hope will be satisfactory to the brethren.

Int. 3. When present contracts are filled, besides the work done by evangelists among the destitute, about \$650 directly and about \$350 in aid of their work.

Int. 4. In Bayou Macon Association by Bro. Rhymes, in the southern portion of Bienville parishes by Bro. Warren, in Caddo by brethren C. C. and E. R. Horton; in Natchitoches by Bro. V. G. Cunningham. A church has been organized at Natchitoches, one at Logans Port on Sabine River, a church which had gone completely down at Coushatta, has been built up, several have been strengthened in Bayou Macon Association; material aid has been extended to the church at Lake Charles, Calcasieu parish; destitute fields have been visited by the evangelists and between three and four hundred persons have been added to the churches. These are the visible results of the work.

Int. 5. After present contracts are filled about \$500; will expend it on destitute fields already occupied, and wherever there is destitution, and suitable men can be had to supply it.

Int. 6. We are doing it now.

Int. 7. It is; for it was contemplated when the present plan was inaugurated, by the Convention of 1878, and was ratified by the session of 1879. See minutes.

Int. 8. Such was the unanimous opinion of the last Convention. The Board was continued and instructed to employ another evangelist, and we tried to get suitable men for less money, but could not.

Int. 9. We think so. Revival meetings conducted by evangelists, as to real good will compare favorably to revivals conducted by pastors.

Int. 10. We do not think so—can see no reason why it should.

Int. 11. Yes, the question ought to be well considered and we have prayerfully done so.

Int. 12. The Board has yet to learn that pastors generally do not favor a visit and a meeting held by the evangelists. If they have ever visited and held meetings with any churches where they were not wanted, the Board is not aware of it, but there is a demand for such service that we cannot supply.

Int. 13. The Board is only carrying out instructions of the Convention, during its vacation, and the Convention is the creature of the churches.

We are not aware of the evangelists ever attempting to lord it over either churches or pastors.

We do not know why brethren complain, some have over done so, with others work.

Int. 14. This question is too vague and indefinite to admit of an intelligent answer and the Board regards Bro. Head too good a lawyer to have asked it.

Int. 15. Where true religion is wanting, the taste is morbid and easily corrupted.

Int. 16. The present plan is succeeding well, but doubtless the Convention will adopt another when a better one is presented. The Board declines to say whether Bro. Head is seeking to "clog the wheels." It is on the witness stand—not in the judgment seat.

Int. 17. All money controlled by the Board has been expended in accordance with the understanding of those who contribute it, i. e., the evangelists were first to be paid, and the remainder was to be employed in missionary work to the destitute. This agreement has been faithfully carried out.

Int. 18. The money paid by the Red River Association, was raised by the evangelists and by pledges from churches and brethren, with the distinct understanding that the evangelists' salaries were first to be paid, and the surplus was to go to the destitute, and if the brethren of that Association, are displeased with the disbursements, we trust they will present a better plan at the Convention at Keachi.

Int. 19. If the evangelists were only collecting agents, they might be truly called middle-men (and middle-men are sometimes a necessity) but the work done by evangelists, justifies their salary, as we believe.

Int. 20. We cannot say, but we think that such a course would be a great auxiliary to the present system, but doubt if it could be crystallized into a successful system of itself.

Ints. 21 and 22. Let the past history of the denomination in this State, answer in regard to raising money by the pastors. As to the evangelists getting all and the "plodding pastor" getting none, our information is that the pastors' salaries have been increased by the evangelists visits, instead of diminished.

Int. 23. We do not know what might be done through the appeals of the pastors, we only know what has been done.

Int. 24. Yes, and more; if we judge the present by the past.

Int. 25. You should not persist in calling the evangelist an "agent" as though he was employed solely to collect money, when this is only a part of his work.

If we admit your premises, your conclusion is legitimate, but the answers we have made to interrogatories will certainly show that we deny the correctness of your premises.

Int. 26. It is wrong to make the impression upon the minds of the brethren, that we are paying an agent four dollars to collect one, for mission work—the evangelists do some mission work and accomplish great good in building up churches and infusing a missionary spirit in the membership.

In conclusion we respectfully ask brethren Courtney, Tucker, Branch, Burnet, and others, who are familiar with the past history of our State Missionary work, to take the witness stand and state what has been accomplished under former systems, as compared with the present one.

We are wedded to no plan, but do the work as the churches desire, as expressed through the Convention.

May God direct us all in that way He would have us do His work.

By order of the Board.

J. P. EVERETT,  
Pres. Ex. Board.

JOHN D. HAMILTON,  
Secretary.











D. J. BROWN.

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